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# THE AMERICAN M<sup>c</sup>ALL RECORD

Devoted to the  
interests of the  
M<sup>c</sup>ALL MISSION  
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# THE AMERICAN McALL RECORD

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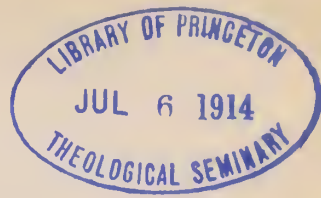
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# The AMERICAN McALL RECORD

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VOLUME XXXI

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***Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.***

M. Canet, whose fine work in Limoges for a number of years past is well known to our readers, has been transferred to Desvres, which, since M. Arnold Malan took the post at Nice, has been without an evangelist. Our Orange friends must be glad that so efficient and experienced a man has undertaken the interesting work which is especially theirs.

The members of the Reformed Church at Lille, who before disestablishment used to give about 2500 francs a year for religious purposes, now give some 14,000 francs, but even yet they are unable to meet the rapidly growing needs of the religious situation. Who would dare to say that our work at Fives-Lille in the Foyer du Peuple has had no part in such an expansion as this?

It is good news that that faithful worker, M. William Soltau, who was desperately ill in London last spring, was at last advised on his way to recovery. The Mission could ill spare him. Of late years he has been its representative in England and editor of the London McAll Record (formerly the Paris Quarterly).

Chief Scout H. Blaisin, director of the Junior Boy Scouts of the Y. M. C. A. of Paris, writes: "There is one branch of our activity that ought to be particularly grateful to the *Mission Populaire*, not only for the magnificent building which it shares with us, but for the precious encouragement that it is constantly giving us—that branch is the Junior Section of the troop of Boy Scouts."

"Evangelization, foreign missions; not *two works*, but the duty, the reason for being, of the churches," wrote M. Mark Boegner of the Paris Foreign Missionary Society, after the Congress of Evangelization. It is what we all need to remind ourselves.

M. de Grenier-Latour has experienced bereavement in the death of his father, who departed this life last June at the age of 88. He was a faithful Christian and had well completed his earthly task. There is no bitterness, though there must be a very tender sorrow in such a bereavement as this; and all who have come to know M. de Grenier-Latour through his work in the past years will sympathize with him.

It is glad news that the station at Roubaix, once so interesting and so loyally sustained by Cleveland Auxiliary, is to be revived as a joint work of the local church and the McAll Mission. Rev. Jean Morel, formerly pastor at Fontainebleau, takes charge of it, and at the same time of the *Solidarité*, which was the very first social settlement in France, and in the erection and early maintenance of which Cleveland had its share. M. Morel will also be assistant pastor of the Roubaix church.

A special welcome will surely be awarded from America to the brand-new (prospective) McAll worker who has lately joined the forces at Salle Centrale (1 Rue Pierre-Levée). Little Simone-Christiane-Madeleine Monnier will not indeed be able at once to take a very active part in the work. She will even for a time probably deprive the meetings of the beautiful voice of her mother, Mme Daniel Monnier, in the song service of the hall, seeing she was born only last August while her parents were taking their vacation in Switzerland (thus showing herself, at the outset, a very considerate young lady!). Yet who shall say that even from the first her existence will not be an inspiration to her parents and to those associated with them, and that from the "little child" whom God has thus set "in the midst" of that enlarged work will not radiate an influence which will be thrice blessed to all who may frequent that building? Every reader of the RECORD will join in congratulations to the parents, and in prayers for the health and future usefulness of our Central Hall baby!

The much-desired and earnestly-needed new building for Pastor Henri Merle d'Aubigné (whose "shack" in the Rue Nationale has long been a disgrace to us all, and not to Pittsburgh only, as Bishop Whitehead said after seeing it) bids fair to become a reality within the coming year. A suitable site has at last been found and a lot bought in rue Cantagrel, next to the first location of our Paris Semeuse last year. There yet remain \$2000 to be provided of the \$30,000 required for lot and building, and surely that small amount may easily be found in the purse of some one or two or four or twenty friends of the Mission. As will be seen elsewhere, our Pittsburgh Auxiliary, which has hitherto provided for only a portion of the annual expenses of carrying on M. Merle d'Aubigné's hall, is bravely facing the assumption of the entire expenses of the much larger work in the new hall. The government of Paris has recently bought up millions of francs' worth of property in that neighborhood and in the Zone Militaire, so that within the next two or three years up-to-date workingmen's tenement homes will be built in the vicinity of the hall, which augurs well for its future constituency.

Though the Paris Annual Report has not yet come to hand, some premonitions of it have been received in copies of certain pages from it forwarded by M. de Grenier-Latour. The good news from Rouen cannot be heard too soon. Pastor Dürreleemann, of Paris, held a series of revival meetings (*réunions d'appel*) in Rouen early in the year. "We do not raise the song of triumph," writes M. Vautrin, "because the people came in crowds and applauded the great truths of the Gospel . . . there was something better, there was that mysterious inward working of the Spirit which fecundates that germ of the New Life which every man, even the most degraded sinner, bears in his bosom. Witness the numbers who at the close of every meeting expressed a wish to purchase a Gospel and gave evidence of a thirst for the knowledge of the love of God and of Jesus Christ. And when, at the last meeting, M. Quiévreux, who was presiding, invited all who desired to remain a few minutes for prayer and personal exhortation, nearly the entire audience remained."

## FORWARD? OR FAITHLESS?

In a letter sent to the Auxiliaries nearly a year ago, signed by our President, First Vice-President (then Acting President) and Treasurer, occurs a statement which must have made an impression upon everyone who read or heard it: "We must either go forward or be faithless." Those who were at Pittsfield last spring heard the Field Secretary commenting upon the report just read by the Corresponding Secretary, giving a wonderful presentation of the opportunities open to the Mission, needing not men, but only money, for their realization, and asking, "What, precisely what, are we going to do about it? Are we going to give those glorious men and women who have borne the brunt of the responsibility an opportunity to realize their hopes, or must they continue to be hampered by a lukewarm and utterly inadequate support?" Then, as all who heard this eloquent address will remember, after reminding us that our first duty is to increase our regular receipts, he went on to show that we could best do this by showing a "forward countenance," "hitching our wagon to a star," as Emerson counseled, by hitching "our annual budget to a new enterprise." The "new enterprise" "most urgently desired and required" to meet the marvelous opportunities offered us in France and the imperative needs of the French peasant people is another boat. There are hundreds of thousands of the French peasantry whose homes are by the water courses, who have never yet heard the Gospel. That they are open to its reception, that they are even now "ignorantly seeking" Him whom the Gospel reveals, last year's experiences on the Bonne Nouvelle, as described on pages 16 and following of this number, convincingly show. To build another boat will cost not less than \$10,000, and to endow it \$40,000 more (for we cannot undertake to add to our outgo except as an increased income is provided for).

Fifty thousand dollars, then, is the "star" to which this year we must attach ourselves. "Must" is not too strong a word, for opportunity is *always* obligation, and never was opportunity more evident, never was opportunity more imperative than that which a new boat and only a new boat can

meet. To accept the opportunity with its heavy obligation is to go forward; to decline it, to look upon it with dread, to shirk the duty which it imposes is nothing less than to be faithless—faithless to our high calling as professed servants of Christ, faithless to his command, “Feed my sheep,” faithless to our common duty as stewards of God’s gifts, not of money always, but always of influence, time, self-sacrifice in presenting and urging this cause. Forward, or faithless—which shall it be?

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### A CHANGE IN THE DIRECTORATE

Visitors to France during the past five years, and especially those who were present at the Fortieth Anniversary celebration and were so fortunate as to make the acquaintance of M. O. Beigbeder, Director of the McAll Mission, will be grieved to hear that he has felt compelled to resign from this arduous duty. M. Beigbeder is a civil engineer of great reputation, engaged in important enterprises which are about to call him as far away as Russia; he assumed the directorate in a time of emergency, with the express stipulation that his acceptance should be only provisional, and it has been at the cost of great self-denial that he has stood at his post so long. He was enabled to hold out by his deep interest in the New Building, the plans and construction of which were due to M. Beigbeder’s splendid ability, and in the erection of portable halls, of which we now have four, besides a fifth loaned to the Protestants of the Southern Central Mountains. He now resigns, not without having found a worthy successor, and carrying with him the affectionate regrets and the devoted admiration of a circle much larger than that of those who have seen him face to face. Happily for the work, M. Beigbeder remains upon the committee of directors.

The New Year of activity (beginning, like the Jewish religious year, in October) opened in the McAll Mission with the induction into office of the Rev. Henri Guex (pronounced Gay) as Director of the work in place of M. Beigbeder, whose resignation was forced by the pressure of previously assumed duties. M. Guex has for some years been pastor of the church

in Arcachon, near Bordeaux, in the South of France, the locality being chosen by him as favorable to the fragile health of his wife. Having been sadly bereft last spring by the death of Mme Guex, he was shortly called to the pastorate of an important church in a northern city and also to take the place of M. Beigbeder in the McAll Mission. Happily for the Mission, he accepted the latter call and has already received a warm welcome from the pastors of Paris. He enters upon the work under the best possible auspices.

M. de Grenier-Latour—well known for many years to readers of the RECORD—with rare delicacy resigned his position of Assistant Director on M. Beigbeder's resignation, believing that the new incumbent, whoever he might be, would wish to choose for himself the person who should be next to him in the work. M. Guex, however, who has been spending much of the summer in Paris familiarizing himself with the work of the Mission, has been quick to recognize the exceptional fitness of M. de Grenier, and has asked him to remain in an official capacity, with, however, the larger and more independent functions of General Agent of the Mission, especially charged to oversee the provincial posts and the Paris halls, holding special meetings with a view to inspiring fresh life in all the work. This must be a particularly grateful duty to M. de Grenier, whose special inspirational gift has long been recognized. We congratulate the Mission and the American Association upon the coming of M. Guex and the enlarged responsibilities of M. de Grenier-Latour.

At this juncture of affairs it is particularly fortunate that the Paris bureau, so many years occupying the obscure quarters of the rue Godot de Mauroi, was removed October first to No. 1 rue Pierre-Levée (fourth street to the left along the Avenue de la République). It will be remembered that the Workers' Prayer-meeting, the vital organ of the Mission, was removed to our new building last spring. It is well that the working members of the body should be at last, after many years of separation, joined to its heart, never again, let us trust, to be locally parted, as they have never been separated in the thought of the workers or friends of the Mission.



## THE NEW DIRECTOR

That our readers may the sooner feel acquainted with M. Guex, who has assumed the charge of the McAll work, we quote from a letter from a correspondent in the Mission :

M. Guex is a very cultivated and spiritually-minded man. He has been a first-rate pastor who has exercised a deep influence over those with whom he has come into contact. Those who know him say that he is very systematic, which is natural, as he is the son of a distinguished business man. His father, one of the head men of a well-known banking firm in Paris, is still living, and since he retired from business has given all his time to philanthropic and religious work. He occupies, among other functions, that of president of the board of governors of our great Protestant philanthropic institution, the "Asile de John Bost" at Laforce. M. Guex has four children—a son who is a student at the *Ecole des Sciences Politiques* in Paris, a daughter of twenty, and two younger ones. M. Guex comes with the reputation of a preacher, and as his father is very much respected, I believe that he will be able to help us most efficiently in putting the cause of the Mission before the French public.

Our correspondent adds :

I trust that during this new phase of the Mission that is opening now, our American friends will remain faithful to our work, and that the new Director will not have to do that painful work of continually cutting down missionary stations, as was the case during Mr. Greig's directorship. We shall do the best we can here in France. We shall have at our head a man who is highly cultured, devoted, disinterested, and whose faith expresses itself not only in his words but in his very expression. Ask the Lord to help him.

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"The word of God does not return to him void," writes a most devoted worker. "The other day a fine gentleman came to see me, a large merchant in B——. He told me how he had been touched by an address on the Love of God which I had made at the prison where he was then detained. He brought back a good reputation and is determined to live henceforth for God and his fellow men."

## THE BONNE NOUVELLE AT SYNOD

REPORT BY PASTOR GAMBIER

[It is a new thing for the work of the Mission to be presented at a Synod of the Reformed Church of France (Eglise Réformée Évangélique). However friendly and even intimate the relations between the two bodies, one could hardly expect an outside interest to be presented at so formal a meeting as a Synod. The interesting work of the Bonne Nouvelle at Chagny, of which our Corresponding Secretary wrote in the RECORD of last January, and concerning which we had further details in the May number, so enlisted the sympathies and the aid of neighboring pastors that two of them brought the work before the Synod which met in Paris last March. Pastor Gambier is the highly esteemed pastor at Dijon, and editor of the French Protestant Agenda (Year Book). His report to Synod was on "Evangelistic Work in Burgundy."—ED.]

The work of evangelization in Burgundy has been carried on for the last thirty years by the Société Centrale Évangélique, and in particular by its eastern section, formerly under the patronage of the Presbytery of Dijon.

Three years ago another society stepped in, namely, the Mission Populaire Évangélique (McAll), with its mission boat, *La Bonne Nouvelle*, that circulates on the canals. The *Bonne Nouvelle* is a beautiful floating hall, fitted for this work.

Then follows a description of the boat and of M. and Mme Dautry. The method of the work is described at length, and then follows

## THE WORK THAT HAS BEEN ACCOMPLISHED

The work done by the Bonne Nouvelle in Burgundy has been the following:

Having started about ten years ago, the boat has been doing work in the Berry and Nivernais and Bourbonnais; in 1913 it entered the territory of the Presbytery of Dijon in the department of Saône and Loire, following the Canal du Centre that unites the Loire and the Saône, making about one hundred kilometers from Digoin, where the boat was three years ago at this time, to Châlon-sur-Saône, where it has been stationed since the end of February. During this period it has stationed at sixteen places—Digoin, Paray le Monial, Palinges, Genelard, Aizy le Noble, Blangy, Montchanin, Ecuittes, Saint Bérain, St. Leger, Dheune, Dénmery, St. Giles, Cheilly, Remigny, Chagny, Châlon.

If I speak to you about this work, it is because I am the only one of the present pastors of Burgundy who has taken part in the evangelistic campaign in these sixteen places, as well as in two others in the department of l'Allier, and because in 1913 alone I have given fifty-one religious lectures or Bible studies on board the boat. The subjects treated are always inspired by a portion of Scripture, the program being what is written on the posters, viz., "Conférence sur l'Evangile." The workers during 1910 and 1911 were the pastors of Moulins, Vichy, Clermont-Ferrant, Fonceau, Dijon, as well as ministers sent from Paris by the Board of Directors.

It is evangelistic alliance in the service of God; Baptists, Free Churchmen and Reformed Church ministers. There were also laymen, such as M. Pantet, a teacher at the Creusot during five years. The church of Monceau has given the help of its minister. M. Josselin has now gone to the Berry, and at present his successor, M. Fleury,\* who used to come from time to time from Paris, gives his permanent assistance to the work. This is greatly appreciated, and he is certainly the speaker who is most appreciated on board the boat.

#### THE RESULTS

And now, what about the *results*, will you say?

Some of these are general, others special. Some, of course, it is difficult to lay hands upon. But let us not forget that what we are doing is sowing, and that what we have come to say to you now is, we have sowed, and we have given our testimony. Here are some results, however. I mention them under five titles and only with a few words:

*First*.—Prejudices have been cleared away. Notwithstanding the efforts of the Roman Catholic clergy, it will be difficult for them in future to say, as they did at Chagny, "These people are not Protestants, because they believe in God and in Jesus Christ."

At Remigny a Roman Catholic mission was going on in the neighboring village. I met people who went to both. They used to say, "At all events, they are more charitable on board the boat; the speakers there do not speak evil about anybody."

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\*Formerly of our Rue du Temple Hall, Paris.—ED.

The French evangelical character has been recognized everywhere. There has been no trace of persecution anywhere.

*Second.*—Religious wants have been revealed. Misers have bought Bibles. People have come miles and miles on foot to hear about Jesus Christ. In quantities of houses almshouses, Bibles, New Testaments, hymn books have been found. The people are tired both of Rome and of infidelity.

*Third.*—Pious souls have come to the front. At *Paray-le-Monial* [the famous pilgrimage of the Sacred Heart] the boat arrived in the very midst of a Roman Catholic mission. Never were there as many people on board. At *Genelard* "those of the white religion" (a little cluster of Gallicans) came constantly to the meetings, and made a new provision of sacred books. At *Saint Leger* there is a Plymouth brother, a watchmaker, who is well known on account of his honesty, and whose shop is closed on Sunday while "he says his mass." Several people have now joined his little flock. At *Saint Bérain* we discovered a Protestant family that had come from Bercy, and that considered itself as lost. At *Dennery* there was a band of girls who are enthusiastic singers and who went as far as singing the McAll hymns in the Roman Catholic parish church. At *Chagny* we discovered some Protestants from the district of Montbelliard. Consciences were stirred up. Let me mention the man who, after a lecture on Zacchæus and the duty of giving back stolen goods, came on purpose to Dijon and asked my advice concerning a family dispute. From time to time there were credulous people who, greatly to the joy of the Roman Church, came to ask for how much we would buy their souls. (The prices which they asked varied considerably.) These calumnies had no result, and the selection was quickly made, so that by the third week the congregation was settled and attentive, and consisted of people who had real religious wants.

*Fourth.*—We have witnessed a *revival of interest in the cause of evangelization*; among our church people, who were kept in touch with the work on board the boat by us, their pastors, and by the monthly Protestant district newspaper that we founded eight years ago. Several of them declared them-

selves ready to contribute financially. What they heard made several of them wish to come, and they did come. In these meetings on board the boat we have touched the depth of the human heart. We have come into contact with simple, sincere souls who knew nothing of the Gospel.

For my part, I love the service on the boat; I experienced there some of the sweetest joys that the soul can know of—he who waters, will himself be watered.

#### GREAT HOPE FOR THE FUTURE

We believe that within a few years there will be work for an itinerating evangelist, but we begin in a modest way. I say “we” because the “eastern section” has taken under its patronage the work which has been geographically allotted in Remigny and Chagny (lucky brethren they are!) to the ministers of Monceau and Châlon. At Remigny, three kilometers from Chagny, the boat stayed for two months. About fifty people meet together in a room of the town hall that has been rented for the sum of one franc per meeting. M. Fleury will hold his first meeting there at the end of this month. The room is a poor one, the congregation buying their chairs and lamps. They sing without any harmonium. In Remigny and Chagny the hostility of the clergy obliged us to be prudent, but it helps to make those who are decided to persevere more firm. A family from Santenay comes to us for the service. I have often talked with them. They have joined the nearest Protestant church and contribute to it. At Chagny there are about thirty people who meet every week in a kitchen. The most earnest family is that of a former freethinker who was married to a practicing Roman Catholic woman. They did not live on good terms and have been reconciled by meeting, both of them, their Saviour on board the boat. At the fourth meeting, held in their house, about ten hymns were sung and the meeting lasted for more than two hours. They have family prayers every day and the husband has become an active worker for temperance among the workingmen.

Such facts as these give one hope and joy. I experienced great joy at Christmas at Cheilley, where I met an old woman

who had walked six miles to come, and said to me, "Oh, the boat! how I do love the meetings on the boat," and when I asked her in a more direct and pressing way, "Well, have you at least found your Saviour?" she answered, "Yes, I have found Jesus Christ, and with him peace and joy for my heart."

There are many shades and a few bright spots, a great deal of work, a great deal of slow and persevering sowing and a few feeble and humble results, a great deal of blessing from on high on our weak faith, and faithfulness.

We have great hope, and great, very great thankfulness towards God and the McAll Mission. We need your prayers and your moral support. *Such is the balance sheet of evangelistic work accomplished beside the work of the Société Centrale in Burgundy during the last three years.*

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### IMPRESSIONS OF THE MISSION

KATE C. LATHAM

That the McAll Mission exists today the friends in America have ample demonstration. Many a woman who has never seen it with the eye of flesh is giving herself, her time and money to support it, and many a man is investing in it as a sound and well-ordered enterprise.

But the question must force itself upon the thoughtful mind, how does the Mission established by Dr. McAll meet modern demands?

Paris in its social life is a city built on shifting sands, changing almost with the hour. In the birth throes of great endeavor, material and spiritual, how are the old methods of that grandly simple soul to be applied?

We read of those early days when, without means and alone, the founder began to labor in a city of communism. We picture those meetings where he spoke man to man, and won souls by the message of the love of God, disarming hate, unmasking sin and presenting the one remedy for the wrongs and ills of men. We read of those lighthouses rising here and there in that black sea of poverty and wickedness, and yet of

the heart-hunger and readiness to receive the good tidings of health and forgiveness.

How are the conditions of the present met, with men self-sufficient in their prosperity and bitter in their adversity, when the Juggernaut of industry rolls over its victims and, worst of all, a mad pursuit of pleasure deadens the soul?

It is a fair question, and one which I should like to answer by summing all the impressions received during a season in Paris with the McAll Mission always a near interest.

To bring the subject up to date I must ask my readers to go with me to the "Agape" given in the Salle Centrale, rue Pierre-Levée, last spring, when M. Beigbeder bade farewell to the Mission as its director and introduced his chosen successor, M. Guex.

Up from the stifling depths of the "Metro" into the Place de la République, and through the throngs of the avenue of the same name, let us make our way to the imposing building designed for and by the French, but which bears the American stamp in its very existence. It had now been for months in fully-equipped running order. The Y. M. C. A. was a happy guest within its walls, enjoying the benefits of its baths, gymnasium and court; the young girls had found here their refuge and recreation; the children and the Boy Scouts were at home; the "mothers" realized their welcome; the evangelistic meetings were encouraging. Like a ship launched upon the ocean which must first find herself, this building had *found itself*, and now M. Beigbeder, who had brought it through the long and tedious stages, could see that it was good, and could resign the helm. So he had made a feast and called his Lord's friends. Tonight marked a fresh stage in the work, and a long call from those old days when the craft was more a life-saving raft than a great ship.

We may pause a moment without, gazing at the handsome *façade*, the wide-open portal and the lights streaming out upon the gathering shades of night.

Within M. and Mme Beigbeder were receiving their guests, and there were a few minutes to observe the assembly before dinner was announced.

This was an "Agape," the invitation read, and I was curious to learn what the early-century word might mean in a twentieth century function. Was it, could it be, anything like its prototype, that love feast of primitive Christians, when, out of a cold and angry world, they gathered together, warming their hearts and kindling their faith anew in devotion to the unseen Host?

A large number, among whom I recognized certain well-known figures, already filled the reception rooms and hall of the ground floor. All were mingling, and there was the familiar buzz of voices in friendly social intercourse. But it was at the table that one had the range of those interesting faces and the opportunity to study the occasion. The arrangements, under the direction of M. and Mme Monnier, were quite perfect, and one hundred and fifty were served in the courses of a French dinner.

The heads of the Paris stations were there, and white-haired men who looked back to the beginning. There were Bible women, and American and English women who had given their best years to this service, and who by their broad intelligence and devotion were worthy of their place in the counsels of the Mission. The august president was there, and men from outlying and distant stations, and a few strangers like myself. Seated beside Dr. Benham, so long the treasurer, I heard many reminiscences of the past and hard facts of the present. Across from us was an old man, "superannuated," no longer equal to his evangelistic work. He was going forth without any means of support, and there was no provision in an over-taxed treasury for such sad cases.

This minor note was for my ear alone, and as I looked from the benignant face of the treasurer to that of the bent form I saw no trace of care on the features of the latter. Apparently the blight of anxiety had not touched the fruit of the Spirit, and love, joy, peace were ruling in his heart. There were indeed only bright faces around that board. All were forgetful of themselves in the solidarity of the cause, solidarity in its highest sense, the bond of fraternal love. Outside, a surging mass of humanity was struggling blindly with world-



forces to reach an ideal that in this "Agape" seemed, to the sympathetic onlooker, to be so perfectly demonstrated.

M. Beigbeder rose to take his farewell in a brief review of his term of service, and M. Guex, beside him, followed with some modest words. He is a man of whom it was said that evening that he had been forged for his responsibilities in a furnace of trial and affliction. Warm responses came from every side, from men and women.

It is needless to say there were no toasts, no wine; but never was there a finer vintage of inspiration. Interesting as were the speakers, as such must be to those who come under the spell of French eloquence and enthusiasm, it is not my purpose to speak of personalities, not even of M. Tricot, whom for years I had wished to see. Workers, the most magnetic, rise and pass while a work of God goes on. The impression given from this unique occasion was of Christian unity of aim and motive—the blending of workers into the pattern of the work.

There was here, or so it seemed, amid the changed conditions necessitating in some degree a departure from the methods of the founder, the solid linking with his ideals. For in the beginning he had laid down a working principle, and here it was animating the body. There was no schism here, but peace, concord, love, giving power and endurance. And the resources of love are boundless to meet the need of any age. I find this true everywhere as I visit the *salles*, and with it a compelling conviction of the stability of the Mission amid the chances and changes of time. We see it in the schools—in that of the *Maison Verte* under the magnetic leadership of M. Peyric, so well equipped and attended; in that of M. Merle d'Aubigné in the rue Nationale; in that of M. and Mme Greig in the Faubourg Saint-Antoine, and lastly, in the flourishing school of the Central Hall of rue Pierre-Levée, all of which are bright examples of the earnest and wise training of the fascinating French child. Or we may watch the pathetic meetings where week by week the "mothers" congregate for that one bright hour, eagerly bending to catch the word of life, and yet their fingers busy the while, cruel necessity leaving no moment free from toil. And again

we see it in the efforts for the young men and the Boy Scouts, that splendid movement of the time that seems a last hope for France, whose youth is beset by all the forces of license and infidelity.

In dwelling on the varied provision of the *Salle Centrale* I have not mentioned its "holy of holies," that quiet chamber where the weekly prayer-meeting is held which has never been omitted for more than forty years. Here come the officers and workers, the Bible women and the faithful friends, and bowing low in dependence and humility ask and receive the love and wisdom promised from above. In this meeting, and in the prayer that has been the distinguishing characteristic of the McAll Mission, may well lie the secret of its continuance and progress in the spirit of the saintly founder who went from strength to strength.

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#### A VISIT TO THE *BONNE NOUVELLE*

S. DE GRENIER-LATOUR

[The following article, which a "special" in our May number promised to the readers of that number, was after all crowded out by what seemed the greater importance of the extract from M. de Grenier's Fortieth Anniversary address. It loses none of its interest now, read in connection with Pastor Gambier's report of his experiences on our boat.—Ed.]

Up to the present time the country around the Canal du Centre, Roanne and Chagny, has never really been evangelized, although a few colporters have been through it and sold several copies of the Bible, and the churches at Roanne and Monceau which have existed for some time are, in part at least, the result of evangelism in these places. But the attempts made in other parts of this region before the arrival of the boat had not awakened the least response. Now there is not one of the seventy-two places visited by La Bonne Nouvelle whose inhabitants have proved indifferent to the meetings, and in the hearts of all those who have attended them there has been aroused not only curiosity, but a real interest in religious things, and a great number have been filled with a sincere desire for salvation.

Particularly at Montchanin, St. Bérain, St. Leger-sur-Dheune, Dennery, Remigny and Chagny were the results of

a serious spiritual revival made manifest in the souls of men, and I had the joyous privilege of being present while the boat passed her last week at Chagny (February 9th to 15th).

Before arriving here I stopped at Dijon, where M. Gambier, the pastor, one of the most faithful and beloved helpers of the boat, had been kind enough to offer me his pulpit that I might speak to the members of his church about the *Mission Populaire*. I was listened to by a large congregation and was touched by the signs of sympathy and appreciation which they expressed in our work. The children of the Sunday-school were equally interested in all that I had to tell them about our Thursday schools.

That afternoon on the boat I conducted a meeting of about twenty children and about forty adults, speaking to them of the free salvation given by Christ. The *bourgeoisie* of the town were absent and I had before me an audience composed entirely of the humbler class of working people, whose attentive appreciation and enthusiastic singing of the hymns surprised me greatly.

I must mention particularly the meeting Tuesday night, which was to have been the last and was peculiarly gratifying. When I had finished speaking and praying no one rose to leave. "Well, my friends," said I, "we would like nothing better than to keep you here longer, but it is late and you need rest—you have to rise early in the morning." "We can always sleep," they answered. "It is good here, give us a chance to come again," said one man, a fine, vigorous-looking fellow in the prime of life. "Yes, yes, stay with us longer," cried many voices. "Very well, we will stay till the end of the week." "Bravo!" "Many thanks!" shouted the younger ones. "What happiness!" added the women.

The man who had not been afraid to voice his feelings was a militant Socialist well known in the village for his skepticism and his zeal in propagating his cause. His young wife, on the contrary, was a confirmed Catholic of a timid nature, submitting to her husband's stern authority, though often suffering under it. She had come to the boat in the hope that he might accept the "religion proclaimed there," fearing that he would be surely damned without any. Her husband accompa-

nied her. From the first evening he was troubled in spirit; this God of Justice and Mercy, this Heavenly Father revealed in the Person of Christ Jesus, he could not put aside. "This religion is the one, if there is one," he would say; "it is not the religion of forms and authority, but the religion of the heart, and I am for it." He came again, procured a New Testament and a hymn book, listened attentively, questioned the speakers and every day fresh light penetrated his soul. The workmen he superintended could not believe their eyes and ears. Their boss no longer frequented the saloon to proclaim socialism; he preferred the meetings at the boat. He no longer blasphemed against God, but told what he saw and heard in order to influence his comrades; he would even sing hymns. This change, known throughout the village, created a great stir. "It will not last after the boat has gone; then he will make fun of it all," said some of the people. "They have bought him up," said others insinuatingly. "I assure you, sir," said his wife, "that it has made the most wonderful difference in our home. My husband is stronger now in his faith than I am in mine. He loves the hymns and as we sing them together I am coming to realize that I, too, was living in delusion and doubt." The question for us is not whether "they will hold out," but whether they will let themselves be held fast in the love of their Saviour. These strong emotions are the result of a struggle either of the intellect or the conscience, according as the grace of God worked either on the impetuous nature of the husband or the desire for peace in the heart of the woman. They have now both decided with their friends to hold meetings among themselves, led by M. Cornet-Auquier, the pastor at Châlon. The first, which is being held at this moment, has brought together twenty people. May it have a part in the coming of the Kingdom of our Lord on the earth!

M. Dautry, who is greatly beloved among the people here, kept track of a great number of them after the boat left, writing some, visiting others, and before leaving this region I made some very satisfactory visits at St. Leger, St. Bérain and Remigny, of which I will mention a few.

At *St. Leger* we visited a watchmaker, who had been a Christian for the last twenty years. We had a long talk with

him about the meetings, which he had attended regularly, and about the people who had expressed a wish to believe in Christ. He knew most of them well, and felt that they had attained their desire. He told us what a great influence the boat had had throughout the town, and what a blessing it had brought the people, who only regretted that it could not have stayed longer.

We next went to the house of a sick woman, who had not been able to go to the meetings, but whom M. Dautry and some friends had visited. Her husband, a boss mason, who had left his work to receive us, met us at the door. "Thank you for coming," he said; "my wife is suffering greatly, but I know you will help her; she loves to hear about the love of God." "And you?" I asked him; "do you love it, too?" "Indeed I could not help feeling so; something has changed in my heart since I went to the boat," he said, and the gravity of his voice and the straightforward look in his eyes added conviction to his words. We went inside and I approached the sick woman. She had just passed through a paroxysm of coughing and lay exhausted. "I will wait till God grants you a little peace from your suffering," I said, and waited a few moments in silence. In a little while she turned toward me and said: "How I thank you for coming, sir—you and M. Dautry! It does me good and rests me to see you. I know you will talk to me of our Saviour." "Are you not too tired? Will it not bring on the fever?" "Quite otherwise." I recited to her some of the comforting and inspiring promises of Jesus and asked her if she believed them and felt at peace with God. "I know he loves me," she said with touching conviction, "and I resign myself to him." We then sang a hymn at her request—"Christ is my life"—and after a few words of exhortation to those present we went out, leaving them with happy, radiant faces.

At *St. Bérain* was a Plymouth brother whose wife, children and grandchildren were Catholics. But since the arrival of the boat the daughter and son-in-law read the New Testament and have asked to be visited and to have religious instruction given to their little girls. Next door were two related families, the men of which were very skeptical. One of

them was a far too frequent visitor to the saloon. They all came to the boat. After the first visit this man said to his wife, "I no longer want to go to the saloon; how I wish we could read, that we might learn and sing the hymns!" Fortunately his cousin could read, and every night the two families assembled to read the New Testament and to sing the hymns. When we came to this home the young woman who had commissioned M. Dautry to get her a New Testament was awaiting us anxiously. "Have you brought it?" she cried. "Yes, but you can't read it," said M. Dautry. "No, but my little girl is learning to read," was the answer as she took the book with a happy, grateful smile. "Ah, how we need it! Sir," she said, turning to me, "you yourself recommended it. I heard you at St. Giles with the two American ladies (Mrs. Wayland and Miss Green), and I shall never forget what you said. If only the boat could have stayed!" "It is better that it should go, perhaps," I said, "since it is not in the boat that you must trust, but in Christ Jesus." "Yes, but we are ignorant and fear to make mistakes." I assured her that even the ignorant could pray and trust God, and that that was all he asked. Again and again she expressed her gratitude that her husband went no more to the saloon, and her longing for a more perfect faith.

Next we visited an old woman who lived by herself in a lonely house. It was late and she had no light. "Are you not afraid?" we asked her. "No," she answered; "I used to be afraid after my husband's death—afraid and discouraged—but now Christ is my light and I put my trust in him." She told us that she had known God through M. Rosserdet before the boat came, but that the meetings had strengthened and deepened her faith. "I am ready to go when God calls me," she said.

The next day we (M. Dautry and I) met Messrs. Cornet-Auquier, Fleury and Gambier, regular workers on the boat, at Santenay, near Remigny, at M. and Mme Jouard's house, where we lunched. They are the only Protestants in the country, and their strong faith has been reinforced by the coming of the boat. The elder M. Jouard was a Catholic but his wife had been a good and faithful Protestant whose memory still

lingers in many hearts. The husband became converted to Protestantism. He named his three sons Luther, Calvin and Farel, and when, out walking, he would meet a priest, he would call the boys to him by name, "Calvin, Luther, Farel," thus making known his convictions—a dangerous thing under the Empire! We were lunching at the house of Luther. The people of Remigny wanted to hold services like those in the boat. The mayor, who had attended the meetings regularly, offered to rent us for this purpose a room belonging to the township. That same day a party had been formed opposing the mayor's suggestion, and it was to discuss this new move that we had met together. A new room would have to be found. It was arranged between M. Cornet-Auquier, M. Fleury and M. Gambier that they would visit as far as possible among our adherents to see what could be done. Since then I have learned that M. Fleury has been able to rent a room at Remigny, and that the first meeting would take place March 13th. So, thanks to the zealous efforts of our friends, the people of St. Leger, St. Bérain, St. Giles, Dennery and Remigny, Santenay and Chagny will still be able to hear about the love of God manifested through Jesus Christ. The boat goes, but Jesus Christ stays. The boat goes, but we cannot forget that it was the means through which many received the message of faith. Let us then be thankful and hopeful, carefully studying the times, that we may better understand the opportunities which God has given us in order that through His help we may successfully further the cause of His Kingdom in our country.

#### AT CHALON-SUR-SAONE

On Sunday, February 23d, I was at Châlon, where the Bonne Nouvelle had been anchored three days. All Sunday and Monday many people came to visit the boat, and each one carried away the illustrated pamphlet which set forth in detail the aim and spirit of the Mission Populaire. M. Cornet-Auquier's help and that of his congregation had been promised in advance and this made a great difference in the order of the room and in the singing. M. Cornet-Auquier's archæological research work is greatly appreciated by the Society of

the History of French Protestantism. He has also founded at Châlon branches of the Anti-Alcoholic and Public Morality Leagues, thus making his influence felt throughout Châlon, where he is greatly respected by all classes.

Before the hour of the meeting the boat was already full; several people stood up outside at the back, and many were turned away for lack of room. At the beginning a new difficulty confronted us. We were now in a town of twenty thousand instead of a small village. Our listeners came from all classes of society. Ought we to proceed in the same way as usual—singing hymns, reading a chapter from the Bible, praying, etc.? Would not this be exposing ourselves to prejudice, awakening sensibilities and turning away from the start those whom we especially wished to reach? Would it not be better to adopt a middle course—for example, at our first meeting to limit ourselves to setting forth our general purpose, insisting more on the relation of God to the needs of the human soul than on anything more personal?

After a slight hesitation I decided to hold the service in the usual way and to keep true to the traditions of the Mission. I announced that, as our meetings were essentially religious, no one must be surprised if we sang hymns, and since the Bible was our authority in all matters of faith, we would try to familiarize ourselves with it by constant reading. I also advised my listeners, besides getting copies of the Bible, especially the New Testament, to procure for themselves hymn-books, so that we would be better able to join together in worship. Hardly had I given out the first hymn before thirty or more hymnals were sold and the people were trying to sing with us. During the entire meeting I saw nothing either scornful or ironical in the attitude of any one; on the contrary, they were respectful and sympathetic, and I had absolutely no difficulty in making clear to them our hopes for the future and in proclaiming to them the saving grace to be found in the Gospel of Jesus Christ. The next night the audience proved even larger, and as the weather was fine, many who could not get in stayed outside listening to the service through the open windows. I tried to give them a clear idea of the



personality and work of Jesus Christ, and was received with as much attention as the preceding night.

Everything made one feel that the coming of the boat to this town helped a great many of its inhabitants to receive the message of faith. Two weeks have passed since the *Bonne Nouvelle* was at Châlon. Our earnest helpers, M. Fleury and M. Gambier, have also spoken in their turn. The audiences continue large in numbers and eager in appreciation; more than a hundred children come to our Thursday and Sunday-schools.

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*LE BON MESSENGER ON THE MARNE*

PASTOR L. FONTAYNE\*

From the very first these meetings were most successful. The congregations were interested and sympathetic and the greater part lost no time in becoming converts. So great was the enthusiasm that there were many who only missed two or three out of the forty-five meetings. Which of our most wide-awake Protestant churches, organizing meetings every night for two months, could hope for such results? It is not easy and requires true devotion to come out night after night through the rain, the cold, the mud and the darkness as these people came, sometimes in bands of from twenty to twenty-five, carrying lanterns and singing hymns as they wended their way toward the river. Some of these people had only time for a bit of bread after a hard day's work before starting out for the boat, and had to put off their supper till ten o'clock at night!

Let no one tell me, after what I have seen during these last two months, that our people are irreligious, for well I know that it was not the novelty of the thing, not the eloquence of our fine speakers, nor yet any idea of self-advancement that brought the people out night after night so perseveringly and so consistently, but rather the deep religious feeling awakened in them which, through the inspiration and encouragement received in our meetings, brought peace and comfort to their souls. This realization has been strengthened by many things that I have seen and heard. One woman said to me the other

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\*The new captain of the *Bon Messenger*.

night, "If I were offered all the theaters in the world, I would refuse them rather than miss one of these meetings that bring such happiness to the heart." Two families, wishing to identify themselves most effectively with Protestantism, had their children baptized and entrusted them to the pastor to be given religious instruction preparatory to their first communion.

But in the midst of the interest and enthusiasm there is also much to sadden and dishearten. There are many who do not come to the meetings, or who come only to spy and spread evil calumnies concerning us. These people will start the report that the boat will leave the next day or that it has already left, in order to keep the people away—a ruse which sometimes succeeds. They say that the Protestants give fifty francs for the baptism of a boy and only twenty for a girl; that we are robbers and strangers among them. This opposition under many forms does not astonish us, but often our friends have to suffer for it.

God guard and strengthen our friends in Nanteuil, and keep them and their dear children, who sang hymns for us so beautifully every Thursday and Sunday.

In April the boat went on to Luzancy-par-Saacy, on the Marne.

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## THE SECOND EVANGELISTIC CONFERENCE IN PARIS

HENRI MERLE D'AUBIGNÉ

The evangelistic conference was a great success. Comparing it with the conference that was presided over by M. Louis Sautter in our McAll Mission Hall of the rue Royale twenty-five years ago, we can judge of the progress which the evangelistic cause has made.

Most of the morning and afternoon sessions of the present conference were held in the chapel of the Wesleyan church, rue Roquépine, the evening sessions in the fine Saint Esprit Reformed church just opposite. On Friday morning, however, the crowd was so great in the little Wesleyan chapel that the afternoon session had to be held in the church in front. The speakers were Professor Henri Bois, Pastor Charles Wagner, M. Gaston Riou, author of *Aux Ecoutes de la France*

*qui vient*, and others, and the subject "What is the present attitude of the intellectual world toward Christianity, and toward Protestantism in particular?"

The congregation was the largest that I have ever seen in Paris on a weekday afternoon. This shows not only that the general public is more interested now in evangelistic work than it used to be; the conference has proved that there is now a broader and more brotherly spirit among the men who are engaged in this work. The speakers represented a varied range of opinions concerning theology and practical questions, from M. Saillens on the conservative side to Pastor Wagner on the liberal side; and whereas at the former conference there was a great deal of discussion and even of dissension, there was hardly an unpleasant word uttered at this one, and the very good man who did say a word too much expressed his regret afterward. This is largely due to the great confidence that M. Boissonnas' zeal and spiritual power inspire in everyone.

It will not be twenty-five years until the next conference, I feel sure. In fact there will be another next year to examine several questions that could not be dealt with properly this time. A continuation committee, representing the different evangelistic organizations, will then be nominated and conferences will, I believe, be held periodically.

Although this conference was not organized by the McAll Mission as such, the Mission played a very important part in it. The first prayer-meeting was presided over by our future director, M. Henri Guex. The first paper was read by our friend M. Peyric, on experiences at the *Maison Verte*. In the afternoon of the same day M. Henri Nick, our worker at Lille, spoke on the particular difficulties of evangelistic work among the working people, how to get into contact with them, how to keep up this contact, how to insure the progress of the work.

In the evening M. Saillens delivered a fine oration on "The Soul of a People." On Tuesday afternoon Professor Jean Monnier read a very interesting paper on the question "Ought an evangelistic Mission to lead to the foundation of a Church, and how ought this to be done?" He naturally spoke more especially of evangelistic efforts made in places where there is

no Protestant church. Among the speakers who supported M. Monnier I must mention Mr. Bysshe, the superintendent of the new work of the Methodist Episcopal Church of America in Savoy and the Dauphiné. He gave very interesting details on the work that his mission has accomplished during the last three years in the neighborhood of Albertville, among a population of farmers who have fallen away from Romanism but are still attached to religion. I had the pleasure of entertaining Mr. Bysshe at lunch with Rev. Jones of the Welsh Presbyterian and Mr. Jenkins of the Welsh Baptist Mission in Brittany. These gentlemen, although British, are more Breton than most Frenchmen, as they speak the Gaelic (Breton) language fluently. It was very interesting and encouraging to hear of the experiences that these three men have had. Although Brittany is very far from Savoy, still there is this great point of resemblance between these two districts, that in both of them the old Gaelic element predominates among the population, and this accounts largely for the fact that the people have not slipped into infidelity as fast as they have in other parts of France.

On Wednesday evening our friend M. Dürrlemann made a very earnest appeal on the responsibility of Christians toward the people. The morning of Thursday, 23d, was devoted to Brittany. I had hoped that M. Sainton would be present, but, having come to Paris not long before for M. Saillens' convention, he did not return. However, what was said by M. Roux, of the Wesleyan Mission, as well as by Mr. Jones and Mr. Jenkins, showed that we have been quite right in beginning work in that part of France, where a very earnest struggle is going on at present between the half-heathen national religion and modern unbelief.

On Friday M. Kaltenbach read a remarkable report on the mutual responsibilities of the Church and the missionary station. He spoke at length of his experiences at Lille and now at Saint Quentin.

Saturday morning was consecrated to the McAll boat and movable Mission halls, M. Beigbeder, Director of the McAll Mission, presiding. Unfortunately, M. Sainton had just sent

three telegrams to M. de Grenier-Latour, beseeching him to come and help him with two meetings that he intended to hold in a place called Locminé, where no evangelistic meeting has ever been held before, and where until now there had been great opposition. Not finding anybody who could take his place, M. de Grenier-Latour gave up honor and pleasure for duty. His place was taken by M. Beigbeder, who described our itinerating work in a very interesting way. The new captain of the *Bon Messager*, Pastor Fontayne, also told of his experiences.

On Sunday morning special sermons were preached in different churches. The Saint Esprit and the Oratoire especially were full to hear M. Dieny and Pastor Wilfred Monod. The last named preached with remarkable power on "Thy Kingdom come."

Concerning this Congress "A Provincial" writes in *Le Christianisme au XXme Siècle*: "It becomes clear from this Congress that French Protestantism: 1, *is not dead* (the Congress itself, every report presented, everything said and done there proves this); 2, that it *is not blind* (its weaknesses, paucity, failings, mistakes were, so to speak, pointed out at each session, and sometimes with singular hardihood); 3, *that it has a firm intention to live and to communicate life to our people.*"

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#### THE ANNUAL MEETING IN PARIS

For the first time in history the annual meeting of the McAll Mission was celebrated in *its own* building, our new Central Hall. M. Bach, president of the committee, presided, and expressed the joy and gratitude of the committee for the "material progress" made possible by "the inexhaustible generosity of American subscribers." There was sadness for the loss of the beloved honorary president, M. Louis Sautter, and anxiety on account of M. Soltau's health. It was with regret that M. Beigbeder's resignation had been accepted, and M. Bach paid a warm tribute to the cordiality, the practical mind, the unity of spirit which characterize the director of the Mission, and expressed the sincere gratitude of the committee for

his five years of loyal service. M. Guex had been called to replace him in the directorate, and a warm welcome would be his.

M. Beigbeder, in his turn, extended a hearty welcome to his successor, Pastor Henri Guex, and expressed his joy at having been able to realize two schemes, namely, the building of movable halls for evangelistic work, of which there are now four, and the construction of the building in which the meeting was held. He would gladly, before giving over the direction of the Mission to his successor have inaugurated the new hall at Nantes, and laid the first stone of the building which, it is hoped, will take the place of the shack in the rue Nationale. M. Beigbeder gave a short sketch of the Mission, its instruments, thirty-five permanent, four movable and two floating halls, besides a motor; its methods of work, preaching the Gospel; there are congregations averaging 200 at the new central building; educating and training the young; the Scouts play a more and more important part in the work that is being done among boys; the fight against vice and social evil, in which the Blue Cross Total Abstinence Society plays a most important part, and told of many facts that prove that our efforts have not been in vain.

Pastor Henry Nick, director of the Foyer du Peuple of Fives-Lille, characterized his work as that of "a foyer," a home, where grown-up people, young men, young women and children find the pure atmosphere and the training that can preserve them from the taints of alcoholism, of debauchery and of a life that has neither ideal nor moral restraint.

Pastor H. Guex, who was present, thanked the members of the Board of Directors and the workers of the Mission for receiving him in their midst. Anthems were sung by the Mission Choir under M. D. Monnier's able leadership.

On Monday evening M. and Mme Beigbeder had invited the directors and workers of the Mission to a fraternal supper that took place in the basement of the Central Building. At the end of the meal numerous speakers expressed to M. Beigbeder their regret at his leaving the directorship of the Mission. Our director thanked his colleagues of the committee and his fellow-workers for their confidence, and expressed his joy

at being able to pass on the directorship of the Mission to so able and earnest a man as M. Guex. The United States was represented at this occasion by Miss Latham, Miss Johnson and Mr. Bliss. At Pastor Edouard Sautter's suggestion, a vigorous "Ban" was beaten in honor of our British and American friends.

H. M. d'A.

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### BOOKS FOR OUR GUILDS AND AUXILIARIES

So many requests come to the Secretaries and the editor for suggestions as to reading matter that the experiment will be tried of giving, at least once a year, a list of modern works, both French and English, which our Young Women's Guilds and individual members of our Auxiliaries will find helpful as a key to knowledge of the mind of France. The editor will be grateful if such readers as know of other desirable books will send her their names on a postcard. If space permits the list, with such additions, will be repeated in our January issue. Some of us may be glad just now of the suggestion for Christmas gifts offered by the present list.

#### FRENCH

Pierre le Coulevain: *Sur la Branche, L'Île Inconnue, Eve Victorieuse, Au Cœur de la Vie, Noblesse Américaine.*

All of these may be procured in English translation.

Henry Bordeaux: *La Croisée des Chemins—The Parting of the Ways; La Robe de Laine—The Woolen Gown; La Neige sous les Pas—Footprints Beneath the Snow; La Peur de Vivre—The Fear of Living; La Maison.*

All of these except the last have been translated. *La Maison* is in process of translation (by the Editor) and will appear in English in the spring.

Les Grands-Ecrivains français: Fenelon, by Paul Janet; Pascal, by Emile Boutroux; Agrippa d'Aubigné, by Rocheblave (and others of the same series).

Paul Sabatier: *L'Orientation Religieuse de la France Actuelle; in English, France Today.*

Gaston Riou: *Aux Ecoutes de la France Qui Vient.*

Etienne Rey: *La Renaissance de l'Orgueil Français.*

"Agathon:" *Les Jeunes Gens d'Aujourd'hui.*

Louise Compain: *La Vie Tragique de Geneviève.*

Albert Leon Guérard: *French Prophets of Yesterday; A Study of Religious Thought Under the Second Empire.*

Romain Rolland: *Jean Christophe; seven volumes. (A very remarkable work.) Some of the Jean Christophe volumes have been or are being translated.*

## HOME DEPARTMENT

The Sunday School Secretary has provided for the use of Sunday-schools a most convenient and attractive mite envelope which ought to be widely distributed. There is never any difficulty in getting the children to save their pennies and nickels for missions when once they are informed and *interested*, and that is the part of our Auxiliary officers and managers. Miss Harvey will supply them in any quantity. Then let every manager make it her business to secure the consent of the superintendent of her church school, and her delight to tell the children of her acquaintance the interesting things she knows about the Mission. After that the money will collect itself.

One of the indirect benefits reaped by this  
**Pittsfield** Auxiliary from its hospitality of last spring is a new desire to awaken in its own members a spirit of prayer for the Mission and of that generosity which always follows true prayer. To this end its officers, with a view of fostering the observance of August 18th—the anniversary of the “Macedonian call” to Mr. McAll—the evening hour of which day has been adopted by our Association for special *private* prayer for the work, mailed to each subscriber before that a postcard of reminder. The idea is so happily conceived, so easily adaptable to any Auxiliary, that the editor is glad to print here a somewhat reduced copy of what in the original is the usual postcard size:

## THE McALL MISSION

August 18

PARIS, 1871

“A little one shall become a thousand, and a small one a great nation: I the Lord will hasten it in his time.”

PITTSFIELD, 1913

“Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”



**Pittsburgh** Our silver jubilee was celebrated in early April. Picture an immense, beautifully finished, beautifully furnished English room filled with round tables seating twelve, ten and eight, surrounded with gilt chairs, a dainty arrangement of flowers in the center of each table. The speaker's table was in front of a great fireplace and had more elaborate floral decorations. Then see this room filled with 372 people, among them many prominent ministers. The pleasant program was not long. Beginning at 12.30, everything was over by 3 o'clock. Mr. Berry's address was one of his best, powerful and earnest, and listened to with greatest attention.

We begin the active year with our regular October meeting, our great aim being so to increase our annual subscriptions as to meet all the needs of the new building in Paris.

**Bereavements** Tender sympathy will be extended to Mrs. Henry E. Ide, Treasurer of the Brooklyn Auxiliary, on the death of her husband, which occurred in the early days of September, and to Mrs. Foster, a Director, who recently lost her father. The Association has been bereft of two of its most faithful givers—Mr. Robert C. Ogden, of New York, and Mr. Louis A. Severance, of Cleveland and New York, a generous contributor to the Central Hall Fund and on several other occasions.

## RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

MARCH 24—SEPTEMBER 24, 1913

MASSACHUSETTS, \$2,022.02		RHODE ISLAND, \$210.00	
Andover—Special Gift for Expansion . . . . .	\$100 00	Providence Auxiliary . . . . .	\$210 00
Boston Auxiliary . . . . .	310 00	CONNECTICUT, \$1,867.07	
“ “ for Expansion . . . . .	25 00	Hartford Auxiliary . . . . .	\$675 00
Brookline—Leyden Congregational Church . . . . .	15 00	Meriden “ . . . . .	313 47
Easthampton Auxiliary . . . . .	35 00	New Haven “ . . . . .	650 00
Northampton “ . . . . .	80 00	Norwich “ . . . . .	70 60
Pittsfield “ . . . . .	30 00	Windsor Locks Auxiliary . . . . .	158 00
Salem Circle . . . . .	13 50	NEW YORK, \$9,091.87	
“ Legacy from Estate of Anna Fabens Perkins . . . . .	1,000 00	Albany Auxiliary . . . . .	\$365 00
Springfield Auxiliary . . . . .	150 00	Buffalo “ . . . . .	750 00
Wellesley College Christian Association . . . . .	25 00	“ Special Gift for Expansion . . . . .	200 00
Worcester Auxiliary for Expansion . . . . .	238 52	Brooklyn Auxiliary . . . . .	1,520 95
		“ Special Gift for Expansion . . . . .	100 00
		Ithaca Circle . . . . .	1 00

## RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES—Continued

MARCH 24—SEPTEMBER 24, 1913

NEW YORK—Continued	PENNSYLVANIA—Continued
New York Auxiliary . . . . .	Scwickley Auxiliary . . . . .
"    "    Special Gifts for Ex-	"    "    For Ex-
pansion . . . . .	pansion . . . . .
"    "    Legacy from Estate	Scranton . . . . .
of Heleu S. Darling . . . . .	West Chester Auxiliary . . . . .
Rochester Auxiliary . . . . .	Williamsport Friends . . . . .
Syracuse " . . . . .	Wilkes-Barre Auxiliary . . . . .
"    Special Gift for Ex-	
pansion . . . . .	MARYLAND, \$480.50
Troy Auxiliary . . . . .	Baltimore Auxiliary . . . . .
Utica " . . . . .	"    Special Gift for Ex-
	pansion . . . . .
NEW JERSEY, \$5,864.22	DELAWARE, \$325.00
Bloomfield, First Presbyterian	DuPont Memorial . . . . .
Church . . . . .	Wilmington Auxiliary . . . . .
Elizabeth Auxiliary . . . . .	DISTRICT OF COLUMBIA, \$345.00
Englewood " . . . . .	Washington Auxiliary . . . . .
Montclair " . . . . .	
Morristown " . . . . .	OHIO, \$734.00
Newark " . . . . .	Cincinnati Auxiliary . . . . .
"    Special Gifts for Ex-	"    Special Gift for Ex-
pansion . . . . .	pansion . . . . .
New Brunswick Auxiliary . . . . .	Cleveland Auxiliary . . . . .
Orange Auxiliary . . . . .	Dayton " . . . . .
"    Special Gift	
for Expansion . . . . .	ILLINOIS, \$1,531.00
Princeton Auxiliary . . . . .	Chicago Auxiliary . . . . .
Plainfield " . . . . .	"    Special Gifts for Expan-
"    Special Gift for Ex-	sion . . . . .
pansion . . . . .	Lake Forest First Pres. Church
PENNSYLVANIA, \$7,941.56	MISSOURI, \$78.00
Chester Auxiliary . . . . .	St. Louis Auxiliary . . . . .
"    Special Gift for Expan-	"    Special for Expan-
sion . . . . .	sion . . . . .
Easton Auxiliary . . . . .	
Harrisburg—A friend . . . . .	MICHIGAN, \$496.75
Philadelphia Auxiliary . . . . .	Detroit Auxiliary . . . . .
"    Special Gifts for	"    Special Gifts for Ex-
Expansion . . . . .	pansion . . . . .
"    Legacy from Est-	MINNESOTA, \$235.50
ate of Bishop	Minneapolis Auxiliary . . . . .
Herman S. Hoff-	"    Special for Ex-
man . . . . .	pansion . . . . .
Pittsburgh Auxiliary . . . . .	St. Paul Auxiliary . . . . .
"    "    For Ex-	
pansion . . . . .	WISCONSIN, \$50.00
	Milwaukee—Gift for Expansion

### FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

### FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

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